

DAY, MAY 16, 1895

MERIDIAN MISSISSIPPI, THURS

\$2.00 PER ANNUM

We had a real pleasant time at

We had a real pleasant time at Laurel on last Saturday and Sunday. The dedication service in which we were honored with having the leading part was after the

the blainest and simplest style. The choir sang a voluntary, after that, Praise God from Whom All Bless-

...the resulting part was also
...alainest and simplest style. Then
...they sang a voluntary, after that
...Praise God from Whom All Blessings
...Flows Flow." Then Bro. W. S. Cal
...pepper, the pastor, read the 34th
...Psalm, and Bro. G. W. Knight of
...acted an earnest prayer. Follow
...sing this, the good old hymn, "How
...firm a Foundation," was most
...heartily sung by the congregation,
...led by the choir, and then the ser
...mon. "Overcoming the World"
...was the theme, and the preacher
...aid the best he could; and then he

THE FIRST CHURCH AND
HER NEW PASTOR.

new house of worship to the Lord and asking His continued blessing upon His people and their work there. —

A song of praise followed, after which a collection for State Missions was taken, and the services were concluded with further singing and the benediction.

The congregation was large and particularly attentive, and the singing excellent.

The brethren have built themselves one of the nicest houses of worship between this city and New Orleans, the whole cost of which is probably not less than \$2000. Bro. Culpepper and his people at Laurel are worthy of all praise for, their persistent hard work and self-denial in carrying forward this great work to success in such close financial times as we have had. Bro. Culpepper, under God, has done a fine work at Laurel in the way of building up the cause. They have a fine Sunday School, large congregations and are going ahead in real church progress.

Among the many we met was Bro. Pack, an old army friend with whom we used to march and fight and whom we had not seen since the war. Of course it was—though on a small scale—"a reunion of the Confederate veterans."

We had a pleasant resting place at the home of Sister Ross, who until a few years ago was one of our most useful members at Enterprise.

...lone, we had only time after 11 o'clock service to take a sty cup of coffee, at the sole of the hospitable Brother of the drill, and perveyed by the kind of the affable and clever woman that presides over that substantial home.

Our popular and successful State evangelist, Bro. G. W. Knight, was present, and, together with the pastor, will continue the services through the week with the view of revival of religion and an ingathering of souls. May the Lord give our servants a great victory.

Laurel is a larger place than we had thought—about 1000 population, of good looking people, well clothed up with good homes, and exhibit a very thrifty, business-like race. The Baptists are in the lead and bid fair to continue so.

We saw the most advanced corn and cotton of the season near Laurel and many evidences of thrift and progress all along the line of travel.

We are duly grateful for many kindnesses and especially to the ladies, who entirely and more, removed us of the expense of the trip.

We shall be glad to visit those good people again some time.

We note a pleasant call by Rev. A. Brash, advertising agent for the New Orleans Daily States. Mr. Brash also represents the Encyclopedia Britannica in the same connection. This is a work of 28 volumes, equal to 170 ordinary octavo volumes, treating quite fully of geography, history, philosophy, religion, medicine, law, agriculture, the arts and sciences, and many other matters, being full of information up to date. This is a whole library in a small compass, and will greatly facilitate the work of investigation with all business men and persons who are limited as to means or time.

We almost ^{being}grieved that we could not go to the Convention at Washington, especially after our good people to whom we try to break the bread of life had so generously provided the means. But the Lord ordered it otherwise, as we take it, and we are content. We are none the less grateful to our dear people for their great kindness, and hope to be able to give them and all of our readers a more carefully and satisfactorily gotten out report of the Convention's proceedings by being at home to attend to the printing of it.

We will surmise that any of our people who let their heads die with others without an effort to save them, they do not not procure Bro. L. E. Hall's address. There are many who will never fail. See his address, and notice in this paper. Address him at Hattiesburg.

L. A. D.

Sunday Schools. Aid has been given to schools in Texas, Arkansas, Mississippi, Alabama, Louisiana, Florida, North Carolina (State Convention), Western North Carolina, North Georgia, and Tennessee. The board recommended the appointment of a committee on young people's work, and the report was referred to committees on Sabbath Schools and young people's work.

The work of the Foreign Mission Board was presented by R. J. Willingham, corresponding secretary, and referred to committees on papal fields, pagan fields, and financial policy. The total amount given for the cause in the States for collecting is to the States reduced the receipts of the board to \$125,417. This was more by \$20,000 than the receipts of the previous year, and \$15,000 more than any previous year in the history of the convention, except, of course, the centennial year. Of all the funds received by the board, 32 cents on the dollar went to the missionaries. Only 8 cents on the dollar was used for expenses, and this includes also the cost of the Women's Missionary Union in Baltimore. The Women's Missionary Union raised \$5,397 toward liquidating the debt of the foreign board, and the State societies con-

tributed to the general fund \$24,133. The debt of the board has been reduced from \$30,000 to less than \$20,000. At the close of the year there were in the foreign mission field eighty-five churches, thirty-four stations, ninety-one missionaries, thirty ordained natives, fifty-nine unordained native workers, membership, 3,493; Sabbath school pupils, 1,503; twenty-two houses of worship, fifteen day schools with 107 pupils. The natives contributed \$6,459.

H. T. Tieheor reported for the Home Mission Board as follows: "Missionaries, 425; increase, 44, and more than in any year of the

more than in any year of the board's history. Baptized, 5,921; increase, 1,451, and 572 more than have been baptized in any one year since the organization of the convention. Cash receipts, \$88-

...\$3,388.29 larger than
year and greater than any pre-
vious year except the centennial.

The general statistics of the convention were given in a compilation made by Secretary Lansing. It showed the following results: District association, 702; ordained ministers, 9,907; churches, 17,803; membership (white), 31,041; colored churches, 12,838; membership, 1,317,130; aggregate membership, 2,748,171.

The convention then adjourned until 7:30.

RECEPTION AT THE WHITE HOUSE.

The great business in hand for the afternoon was the visit to the White House. The President had made arrangements, through Secretary Thurber, to receive the members at 4 o'clock, and they were directed at the church to assemble at half past 3 in the White

house grounds. An hour after the reception at the White House had commenced there was another reception at the Abbott House, where the ladies of the Washington Baptist churches and the members of the executive committee of the Woman's Baptist Missionary Union received the

legates to the convention and the visiting members of the Missionary Union. This was quite a pleasant affair, and was attended by many of those who were at the White House.

EVENING SESSION—ANNUAL SERMON, 7:30.

The convention at the First Baptist church was, if possible, even more crowded than the one of the morning. Its principal feature was the annual sermon of George W. Eger, of Montgomery, Ala., but there were several other elements of interest, and before the meeting adjourned it had upon the spur of

The meeting was called to order promptly at 8 o'clock, and the

particularly appropriate for a missionary service. The house was crowded to suffocation; the crowd not only filled every pew and was crowded on chairs before the pulpit, but sat about on the steps of the pulpit, stood in rows at the back of the house, and on the

was the delivery of the annual Lenten sermon by Geo. B. Eaker, of Montgomery, Ala. Eaker's text was the old Roman admonition, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." On this subject Eaker constructed a patriotic and eminently practical sermon, in which it was a protest against the coupling of religion in connection with the civil government of the United States. The speaker was a popular one, and Eaker was more than once interrupted with applause that was stillied by the vigorous

THEOLOGICAL SEMINARY
next subject to be considered
convention was the interest
Southern Baptist Theologi-
minary. An address on this
was made by W. H. Whit-
ately elected president of the
ary. He stated that though
in a very recent date the
ary had managed to keep out

et, yet since the death of Dr. us, the subscription list ofstitution had fallen off conbly; and the student's fund,ans of which a large number dents managed to remain alinary, had been exhausted. erefore, made an appeal for a subscription, and in the of a few minutes talk secured something over \$550.

stakely, the pastor of the
then announced that a
on by the faculty of the
bia University would be
to the members of the con-
to-morrow afternoon from
o'clock. Refreshments will
red and the visitors will be
some of the features of the
university in which their
thy has already been en-

appointments for Sunday
in the various churches of
were then announced, and
vention adjourned.

DAY—MORNING SESSION.

second day of the Southern
Convention began at 9
morning at the First

The church in the presence of gathering.

A session was opened with a religious service, after which Gunnally introduced a motion providing for the appointment of a church building committee. The resolution was referred to a proper committee for consideration.

The resolution was referred to a proper committee for consideration.

The resolution was referred to a proper committee for consideration.

report of the committee on was then read by F. M. committee recommended tion of the lithing system, our several State conven- district associations, the pas- surchures and missionary societies earnest and active tion in their efforts to ed- people in paying sys- ally to God, not less, that

The report of the committee and the general subject of systematic benevolence was discussed at some length by E. Y. Mullings, of New Bedford. He said, as not very common, but as fundamental as the Sabbath—one-seventh of our time devoted entirely to God's work. Blasting and digging did not come upon the Sabbath.

A resolution was adopted to the effect that

God's chosen people until blasphemy they had sent; and mildew upon His r. Hard times do not cause treasuries as much as de-treasuries cause hard times. r. Mullins: "There was ense in that question of of old, 'Will a man rob than there was in all the last s.'" oft, of Tennessee, urged

plan of systematic arrangement necessary to the further use of usefulness in the South-
the First religious papers have espoused the cause of the new movement in
and are free in their criticism of the convention, its boards
committees, the chief cause of
being the matter of giving
the church. In the future
must be given to the
the dra

The work of missions, home education, is in proportion to the monetary contributions the church must properly and the institution already in existence, and he the adoption by the minister of the convention of the old

God seems to have blessed all others, through all time, the kings, ministers and men have followed it have invariably prospered of the Lord. Kertsgot, of the Southern Baptistological Seminary, Louisville

of the Baptist denomina-
the United States of Amer-
foreign missions, organized
y-three delegates, repre-
eleven States, in the city of
phia, on the 18th of May,
Baptist people throughout
the country co-operated
this body for a period of
years. In 1845 a division
between the Baptists of
the North and those of the South.
The Southern Baptist conven-
tion was organized at Augusta, Ga., on
May, the 8th day of May, of
1845. Just fifty years have
passed since this important event,
and have met in the city of

...ave met in the capital of
...try to celebrate our jubile
...separation that fifty
...go took place between
... and Southern Baptists
...billy circumscribed in ex-
...ed exclusively to the mis-
...operations which had
...been conducted in com-
...ne fathers of that day
...icious that this point

clearly understood and
extent of the disunion
not be exaggerated. The
address sent forth by the
union declared that North-
southern Baptists are still
They differ in no article
faith. They are guided by
principles of Bible order.
We do not regard the
as extending to founda-
tions, nor can we think

great body of our Northern will so regard it.' The division related to else than foreign and dissensions, it was, nevertheless, avoidable.

developed their mission-
prise and activity.

o a matter of sincere re-
that the separation was a
one. The negotiations
ked by dignity and mod-
It is likewise a special
Providence that in all

years of our history there
no conflicts touching
aries that should exist
orthern and Southern

HISTORICAL PERIODS.

half century of our
history may be di-
three separate periods.
ch has a well defined

of its own. Dr. Whitsitt
ly reviewed the histor-
of which he spoke.
every interest connected
southern section of our
he said, "began to dis-
energy after the year
convention took a new
istence. The Theolog-
ary, which it was appre-
ht be suspended for-

close of the session in
found a deliverer in the
Gov. Joseph E. Brown of
in March, 1880, he be-
on it a gift of \$50,000,
with the condition that
specified period the
ould be raised to \$200,000,
tpt forever sacred as an
t fund. Here was the be-
progress. The fund of
as duly completed, and

be the foundation upon
the past sixteen years a
superstructure has been
our Seminary is one of
important Baptist Insti-
tutional learning in
the South.

elapsed since that period
 ived \$1,411,529.14.
 me Mission Board, which
 ng been in an enfeebled
 began to receive new
 or 1879. In the year 1882
 econstructed at Atlanta,
 er I. T. Tichenor, started
 areer of prosperity that
 the joy and the marvel of
 history.

the best consequences of and farmer hold on life have gained in the period of our history has increased repose and dignity have thereby been enhanced. Especially have our roots grown more kindly toward our Northern neighbors.

The fact that our foot-
come more secure has
operated to increase our

to our colored brethren,
possible that in coming
may be given us to do
elicit, combine and di-
r energies for their own
ge than we have ever ac-

NUED ON FOURTH PAGE,

THE BAPTIST RECORD

BON MOZ.

REINQUISHED RICHES.

What treasures though, High Heaven,
No mortal mind might dare to dream:
Riches high imagined, vast,
Beside thy wealth must not be deemed!

And thy immeasured treasures, grand,
Thy diadems of distant suns,
Are all my Lord's, at whose command
Each world its golden circle runs!

Yet all this wealth so wondrous, thou,
When want, O Christ, appealed to thee,
Didst empty from thine arm, to bow
"And lift thy soul from penury!"

(O—O)

Life, as a life, never can be
Wholly right unless it is begun
Right. "If you miss the first but-
tonhole you will not succeed in
buttoning up your coat," says
Goethe. "The Standard." "Be not
deceived, God is not mocked, for
whatsoever a man soweth, that
shall he also reap!"

(O—O)

"Go tell John the poor have the
gospel preached unto them." The
great need of our State to-day is
more little preachers. Yes, those
little preachers, "sorter like Phil-
lip," who love to preach the gospel
to the poor. What would be the
message of to-day? "Go tell John,
lots of our big preachers must
have 'inviting fields'; otherwise
they go to other States in search
of such fields. It seems that they
can't afford to bother and waste
their noble talents on poor or com-
mon fields (the poor)." Hence, the
great need of a host of common or
little preachers. Let me repeat
the great demand of to-day is a
host of more little, humble preach-
ers, so that the messenger might
still "tell John the poor have the
gospel preached unto them."—R.
Q. A. Teague in Biblical Recorder.

(O—O)

Christ needs little things. He
needed a child once, to set him
in the midst and teach his disciples
a lesson in humility. He needed a
sister once—a coin worth about
eighty cents—to pay his temple
tax. He needed the colt of an ass.
Let no one, then, excuse himself
from the service of Christ unless
he is willing to admit that he is
inferior to a child, or that he is
worth less than eighty cents, or
that he is cheaper in value than
the colt of an ass.—Selected.

(O—O)

The coming of the Son of God
from heaven to earth to seek and
to save the lost was the inspiring
theme of the prophets, was the at-
tracted message of the angels,
and will continue throughout eter-
nity to be the engaging
subject of the song of the redeem-
ed. The Savior breathed his spirit
into his followers, and his work
of rescue has been carried on by
them. The world's heroes now are
not the plumed knights, but the
Christ-like missionaries striving to
save his fellow-men.—American
Baptist Flag.

(O—O)

Dr. George Dana Boardman says
of the various Christian denom-
inations, that "Romanism gives
play to the sense side of religion,
Episcopacy to the aesthetic side,
Presbyterianism to the theologi-
cal side, Methodism to the active
side, Quakerism to the passive side,
Congregationalism to the indepen-
dent side, while Baptists empha-
size and illustrate the exact
side." We would like to improve
upon this ingenious characteriza-
tion by saying that "Baptists em-
phasize and illustrate the Bible
side, which comprehends in a
truer and better, if not a larger de-
gree, all of sense, aesthetics, theol-
ogy, activity, passivity and indepen-
dence, than any or all of the
others, with a solid ground-work
of regeneration and justification
by faith."

(O—O)

We have always thought that
people ought to pay taxes in pro-
portion to the protection they en-
joyed. For that reason we have
not been able to see any injustice
or unfairness in the income tax
now current in this country.
It will have a tendency to equal-
ize some things that now seem un-
even. Few people can understand
how it is that the rich are growing
richer and the poor are growing
poorer under what seems to be a
"government which is for the peo-
ple, by the people and for the peo-
ple." But this tax on all incomes
over \$4,000 will in some practical
way somewhat even things up, at
least a little.

(O—O)

Puck does not miss the head of
the nail as often as he smites it.
An editor writing the following fu-
gitive joke, tucked it into his pa-
per as a specimen of newspaper
suggestions. A man wanted a
job in a newspaper office. On ap-
plication, the following occurred:
Editor—Do you know how to run
a newspaper?
Applicant—No, sir.
"Well, I'll try you. I guess
you've had experience?"—Puck.
But for all that, there must be
many bony editors.

**You Dye in
30 minutes**
We guarantee to dye any article of
clothing in 30 minutes. No matter
how old or how faded the color,
we will restore it to its original
brightness. No fading, no shrinking,
no loss of texture. The only way
to dye clothes properly. Write for
free booklet. Address: The Dyeing
Company, 1234 Main St., New York,
N. Y.

THEN THE LORD ANSWERED JOB OUT OF THE WHIRL- WIND.

JOB 38:1

A sermon preached in the First
Baptist church of Fort Scott,
Kansas—by A. B. McCurdy, Pas-
tor.

In most lives—in all earnest
lives—there are moments when
the intensest longings of the soul
are to hear God speak. Beaten down
by some storm of affliction, stun-
ned by some blow, blinded by dense
mists of sorrow, it is very hard to
bear up. If we could only under-
stand it; if we could see the far-off
interest of our tears; if only our
straining eyes could catch ever so
small a glimpse of the future's
gleaming peaks, rising beyond the
waves of difficulty and trial, all
would be well—we could bear the
agony of body or soul, and smile
hopefully as we writhed.

But there seems to be "no voice,"
"nor any that answers." Now let
us see how God did once answer a
great and patient sufferer, and how
that answer helped him and may
still help us.

Job was a great dramatic char-
acter. He was a character of great
poisedness of great wealth—"a
perfect man and upright, and one
that feared God and eschewed
evil." Satan suggests that this is
all that is, only a refined form of
selfishness, that this man serves
God because it is good policy to do
so. Then Job is suddenly bereft
of his property; then his children
are taken; then his wife is smit-
ten with a terrible disease. Blow
after blow falls upon him with re-
lentless force. His wife, the one
sole remnant of that once prosper-
ous and happy household, turns
away from him, though he adjures
her by the tenderest and most
touching appeal that could be ad-
dressed to a woman's heart.

Her words of comfort and sup-
port were, "Curse God and die!"
Amid all the overwhelming afflic-
tion—like an old oak with its
leaves swept from it in a tempest,
but itself unbent—there stands
the calm, majestic figure of the
sublime sufferer. No word of com-
plaint falls from his lips, only
words of splendid resignation.
"Naked came I out of my moth-
er's womb, and naked shall I re-
turn thither; the Lord gave, and
the Lord hath taken away; blessed
be the name of the Lord." Having
heard of this great trial, three
friends of his, whose names have
since become proverbial—came to
console him.

They, no doubt, thought that
they were acting for their friend's
good in thus "improving the oc-
casion," but when they came into the
actual presence of the sufferer,
they were silent for days, for "they
saw that his grief was very great."
Often, still, in the presence of the
reality of great suffering we be-
come conscious how it is a thing
between God and the tortured
heart alone, and the common-
place phrases of consolation perish
on our lips. The mere sight of
these men—men who come to talk
about trial and sorrow, which they
never have felt seems to have been
like vinegar poured into the fest-
ering sores of the afflicted; and
Job bursts forth into passionate
denunciations of his fate.

It is sometimes the keenest trial
to a soul that feels deeply, to be
reasoned with by some one who
has not felt, and who perhaps can-
not feel. Sympathy in its truest
sense—which is not "feeling for,"
but feeling WITH, is the greatest
power to console in trial.

These men reason with the suf-
ferer in the most orthodox and
proper manner. They tell him
that God is an Omnipotent King,
who will do just what He likes,
and we have no right to be dissat-
isfied; that he—Job—is a great
sinner, and so he is only getting
what he deserves in being a great
sufferer also.

The bleeding heart of the poor
man knows very well how false
and untrue all that is. He knows
that it is not rebellious pride
which has made him writhe under
the torture; he knows that he has
not been a bad man, but an up-
right and just and God-fearing man;
and he loves truth, and the
God of truth, too well, to adopt
any popular formula of self-depre-
cation, however pious it might
make him appear in the sight of
men. "Miserable comforters are
ye all," says Job, and he waits amid
an awful silence for God to
Himself to answer the cry of his
soul. "Then the Lord answered
Job out of the whirl-wind," and
Job was consoled and satisfied. "I
have heard of thee by the hearing
of the ear; but now mine eye seeth
thee. Wherefore, I abhor myself,
and repent in dust and ashes."

And what did God say to him,
that so wonderfully comforted
him? Perhaps if we carefully read
what God did say to him, we
shall not find at once any great
comfort, or source of comfort in it.
For what God did say was this:
There is mystery everywhere
around you in life. Everything in
nature is a mystery to you. You
cannot understand the snow, the
rain, the thunder-storm. You
don't know what life is, what death
of the field, in their processes of
generation, and in their modes of
life; the heaven above you, with
its ceaseless, yet everchanging or-
der; the earth beneath you, with

its unvarying seasons—all these
things you cannot understand; you
simply accept them as facts. So
far from their mystery making
your faith in God waver, it tends
to strengthen and confirm it.

If, then, you understand not the
earthquakes that rend the earth,
and the storms that sweep in their
destructive courses across it, why
do you complain or fret because
you cannot see the meaning and
depth of mystery in the tides of af-
fliction and the storms of sorrow
that have rent and desolated your
heart and your home?

The answer is perfect and com-
plete, so far as it appeals to the in-
tellect; but it was the heart more
than the head of the man that was
suffering. Does such an answer
console or help you, my hearer,
when the water-floods have gone
over you, when you sit in some
awful moment in the darkened
chamber with a dead friend, or in
the still more awful death-chamber
of your own soul, where lies the
corpse—so to speak—of a departed
faith?

In lives where the world would
least expect, there are such ago-
nizing experiences still. Many a
young, hopeful soul, struggling
with the buoyant, and
thought that if they are good, they
will be happy and successful; and
if they are not, will be punished
and have to suffer. They are taught
in the literature of the nursery
how the good boy got on and be-
came rich, and the naughty boy
suffered. As they grow up, a
still more pernicious literature of
fiction instills into them how the
deserving girl was at last found
out, and the meek and gentle one
married prosperously and lived
most happily. When they go into
life and see with their own eyes,
they find how false all this is.
They see intriguing mothers marry
their designing daughters to rank
and wealth, and they see pure,
gentle souls left behind, or mar-
ried so as to make society coldly
and pitilessly smile. They see
bad men accumulate fortunes by
scheming, and good men often re-
main poor. They see those who
never think of God and the great
moral problems of eternal life,
happy and content, and feel them-
selves the more earnest they are
in such thoughts, the more are
they rewarded, apparently, with
only the pain of anxiety and doubt.

These were the thoughts, the
piercing, agonizing thoughts, that
lacerated the heart of Job, and
that dwell in, God only knows,
how many hearts to-day. Now,
before we see how God's answer
was a comfort to Job (and, there-
fore, may be a comfort to us), we
must understand WHERE the real
pain is, where we feel this thing
that I do not think it is an intel-
lectual merely, or mostly; but it is a
difficulty of the heart, the fact that
God seems to have forsaken and
deserted us. If we know that He
is with us, we could bear it all,
leave it all to Him to put right at
last, as confidently as we regard
the cold winter with no fear what-
ever but that spring will come,
and the flowers and fruits, and
fields of grain with it.

But the one moment of su-
preme agony in any life is when,
amid the ruin and desolation of
the circumstance without, or of
the heart within, we think God
has deserted us. It comes not
suddenly, but gradually over many
a soul; first, the far-off, fitful flash-
es harmlessly playing in the dis-
tant horizon of our spiritual
sphere, and then the dark cloud
slowly creeping up until all the
blue of heaven and its warm sun-
shine are hidden, and the thunder
is the voice, not of a Father, but
of an angry God, and the lightning
flash of his wrath sear the soul.

O God, what is it that men and
women—aye, young souls often—
agonize in prayer for, then? Not
a relief from some physical or
earthly suffering; they are brave
enough to be able to bear that.
Not even explanation of all its
mystery; they are wise enough
and hopeful enough to know that
good may come out of evil, and
that the plans of a vast world are
beyond the mental grasp of man.
But the thing they cannot bear,
the thing that is sucking the life-
blood out of their heart, the
thought that is paralyzing their
soul, is that God has abandoned
them. Ah, that was the awful
agony of His soul who could bear
the garden and the cross, and
trust His Father through it all;
but He could not silently bear the
terrible idea that God the Father
seemed for one moment to have
deserted him, and the pale lips
that had prayed for His torturers
and murderers, trembled with the
awful cry: "My God, my God,
why hast thou forsaken me?"

Now, if that were the real sor-
row of Job's heart—and I believe
it was—as it often is of our hearts,
do you not see how God's speak-
ing to him, simply speaking to
him, was the very consolation and
the only consolation needed? Not
an intellectual elucidation (though
in what God did say He gave that,
or rather reminded him that none
could be given to our finite minds)
was what consoled this great suf-
ferer, but simply the fact of God
revealing Himself to his heart,
showing Himself to the prostrate
one. "Now, mine eye seeth thee."
Now, I know I am not forgotten,
not forsaken. Now I can stand it
all and murmur no more, for God's
loving eye is upon me, and it will

all be made plain to me by and
by." Such moments of rare spir-
itual joy come to many of us still
—when we can even bless the
storm which has cast us wrecks
upon the shores of Paradise. There
are intellectual, purely intellec-
tual, doubts, and difficulties, and
they have to be solved by intellec-
tual processes. I am not alluding
to them now; I am speaking of far
more painful struggles—the strug-
gles of the heart, the fearful mo-
ments when we distrust, not the
wisdom or power, but the love and
the presence of God. Science, logic,
intellectual argument—very help-
ful in some cases—are most need-
ful weapons to be used in the great
fight which the churches of God
have to wage against the forces of
evil, sometimes unscrupulous, in-
differently of our day; but they
do not the things with which to
the wounded and prostrate one on
our own side. Science has no com-
bination with a bleeding heart; sci-
ence can never cure a sorrowing soul.
All that intellect and pure reason
applied to religion could say, as
said, and said beautifully, by the
"miserable comforters," and said
Himself afterwards condemned
them. "We have not spoken of
blood."

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by our members, as to their giving
of their money, as to their faith-
fulness under persecutions. We
know that many at home are pray-
ing for us and our work. We ap-
preciate this and beg you to be
more earnest than ever, for these
are times that we need your help.

Your brother in Christ,
E. Z. SIMMONS.
Canton, China, April 6.

IT IS A FACT.
No. 2.

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food of life and the hope of glory.
We, therefore, feel that he is the
right man for this priest-ridden
city. May the prayers of God's
people constantly ascend for the
complete success of our efforts in
Vicksburg.

GEO. ANDERSON.
May 7, 1895.

REV. H. D. F. ROBERTS.

Having seen in THE RECORD a
brief sketch of this good man, I ask
to add a few words that may be
of interest to some. I was with
him in his last sickness and held
his dying hand. I was but a lad,
yet Brother Roberts had taken
some interest in me, and carried
me with him to some of his meet-
ings. He told me of his conver-
sion. It was when he was very
young. One of his father's old
slaves took him up in his arms
and prayed over him, weeping, and
begged God to make him a Chris-
tian. This led to his conversion.

Once again when on his way to
baptize some converts, he said
that these would make the num-
ber of converts he had baptized,
1500 and something. And then I
wondered, when at the final judg-
ment, how many of this great mis-
tated of converts that poor old
slave would claim as his?

In one of Brother Roberts' meet-
ings in Louisiana, there were over
400 converts. And I remember
that in these old times, those only
were counted as converts who pro-
fessed Christ in baptism.

Brother Roberts was truly a
great preacher. His denunciations
of sin, and descriptions of hell
were awfully terrible; yet uttered
in a spirit of sadness and pathos
that melted the hearts of his
hearers. And when speaking of
heaven, he would become gloriously
sublime; and what seemed to be
an unearthly light would glow on
his features. So transported with
joy would he become at times, that
once a little girl in the congrega-
tion, who could only see the upper
portion of his person, asked her
mother, sitting by her, if "Mr.
Roberts' feet were off the floor,"
and "was he going to heaven?"

Brother Roberts' death occurred
in a humble cottage, and with
humble surroundings; yet it was
glorious. He seemed filled with
delight; and the brightness of
heavenly joy shone continually in
his countenance. When he could
no longer speak, he would press
the writer's hand, and a smile of
indefinite gladness would roll again
and again over his dying features.

More than forty years have
passed since then; many changes
have come; that cottage home is
now but a barren knoll, yet to the
writer, the light of heavenly joy
upon the face of that dying Chris-
tian, is shining still in all its
glorious brightness and delight.

GEO. WHITEFIELD.

A STATEMENT.
DEAR EDITORS:—It is generally
known that about a year ago we
withdrew from the First church
here and organized the Central
Baptist church. Many unfavor-
able comments have reached our
ears from credible sources. Our
shoulders being broad and no mis-
givings or apologies to make, we're
willing to bear the many misrep-
resentations in silence—trusting
that in a short time we would be
forgotten, for reasons of numerical
inefficiency, perchance—but not so.

It grieves us to say that several
prominent brethren of the denom-
ination have deemed it an especial
privilege to assert "that our pas-
tor, J. W. Lee, was the cause of the
withdrawal, and were it not for
him we would sell our house and
reunite."

This is either done from one of
two motives: 1. A lack of knowl-
edge of the circumstances and tak-
ing a human view of the matter.
2. Maliciously, to injure, cripple
and break down the influence and
standing of our noble and much
loved pastor. We trust it is the
former.

However, for the benefit of those
who have heard the assertions and
gross misrepresentations, it having
been done from whatever cause, we
deem it wise to state, briefly, the
facts:

It became apparent that there
were two factions in the church,
and that the opposition outnum-
bered us. We being the minority,
and desiring no contention, but to
worship in peace and quietude,
made up our minds to withdraw
just as soon as we could arrange
for a place of worship. We so in-
formed Bro. Lee of our intentions,
and he tried to dissuade us from
our position, but we having made
up our minds calmly, deliberately,
and without malice or ill-will to
any one, to act in accord with our
desires as above stated, told him his
entreaties were appreciated, but
fruitless. We, however, voluntarily
informed him that as long as he
was pastor we would remain; that
we were on the truth as taught
by him, viz: Salvation by grace,
justification through faith, God's
sovereignty, a converted member-
ship, believers baptism, etc.; that
his teachings were in strict accord
with God's word and our religious
experiences.

Some time elapsed—the congrega-
tions grew smaller and smaller,
until we (the present Central
church) with a few exceptions, con-
stituted them.

No change for the better occur-

ring, Bro. Lee must have concluded
that it was either himself person-
ally or the doctrine taught was the
cause of non-support, and that he
had better resign. At any event,
it so happened that about the
time of his resignation, we closed
the purchase of the old Baptist
frame building, fixtures and all,
from the Cumberland Presby-
terians. We immediately informed
Bro. Lee that he was located here,
sitting us in every particular; it
was our desire for him to serve us.
So we organized with 39 members
from the First church. Immedi-
ately upon constituting, we
joined by letter and one, by ex-
perience, making 42 the night of
the organization. One of the num-
ber who went into the organiza-
tion with us has since returned to
the First church, stating that he
was mistaken, that he did not be-
lieve as we did. It may be the
case that there are others who are
now with us, who came with other

WOMAN'S WORK

CENTRAL COMMITTEE

President—Mrs. Mary P. Aven Clinton.
Corresponding Secretary and Treasurer—Mrs. Rebecca P. Sproule Jackson.
Mrs. Minnie C. Dameron, Jackson, Miss.
OTHER MEMBERS:

Mrs. Adella M. Hillman, Clinton.
Mrs. Sallie A. E. Bailey, Jackson.
Mrs. Nannie L. Landers, Clinton.
Mrs. Nellie D. Shoup, Clinton.
Mrs. Annie Tillman Owens, Crystal Springs.

VICE PRESIDENTS OF ASSOCIATIONS.
Lebanon (new)—Mrs. E. V. Clark, Ellisville, Miss.
Aberdeen—Mrs. Sallie J. Stewart, Red Land.

Bogue Chitto—Mrs. Emma A. Porter, Mc. Herman, La.
Calhoun—Mrs. Eliza E. Bruner, Banner.
Carey—Miss Louella D. Clough, Natchez.
Central—Mrs. Margaret J. Webb, Clinton.
Chester—Miss Mary Carter, Chickasaw.

Chickasaw—Mrs. Georgia Dees Phillips, Shubuta.
Chickasaw—Mrs. Sallie J. Leavelle, Cherry Creek.

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Coldwater—Miss Elizabeth Lea Mabry, Senatobia.

Columbus—Mrs. Julia Toy Johnson, Columbus.

Deer Creek—Mrs. George Carothers, Indianola.

Fair River—Mrs. Mattie A. Green, Brookhaven.

Gulf Coast—Mrs. Sue W. Price, Ocean Springs.

Harmony—Mrs. L. Geneva Williams, Carthage.

Judson—Mrs. Sallie E. Ballard, Balladville.

Kosciusko—Mrs. May Sallis Boyett, Sallis.

Louisville—Mrs. Mary Ella Williams, Louisville.

Mississippi—Mrs. Abbie Sibley, Summit.

Mississippi River—Mrs. Bettie Powell, Hillsburg.

Oxford—Mrs. Lizzie Leavell, Oxford.

Pearl River—Mrs. Jennie Cowser Williams, Stux.

Pearl River—Mrs. M. M. Griffith Silver Creek.

Springfield—Mrs. C. J. Lowrey Forest.

Copiah—Miss Adella Martin, Hahlehurst.

Strong River—Mrs. Maud Diddle, Steen's Creek.

Sunflower—Mrs. Lou E. Bobo, Lyon.

Tippah—Mrs. Angie Slack McMillin, Blue Mountain.

Tishomingo—Mrs. Annie L. Swain, Rienzi.

Tombigbee—Mrs. Susan Chastain, Kara Avis.

Union—Mrs. Nannie O. Thompson, Rodney.

West Judson—Mrs. Mary Reed Pegues, Tupelo.

Yalobusha—Mrs. Leone Woolark, Jefferson.

Yazoo—Mrs. Alice Booth Drane, Winona.

Zion—Mrs. Alma Arnold, Walhalla.

Rain County Association—Mrs. J. M. Palmer.

OBJECTS OF BENEVOLENCE.

Foreign Missions, Home Missions, State Missions, Ministerial Education, Mississippi College, Sustentation of Aged Ministers, Home Uses.

JAPAN.—"Bear much fruit; so shall ye be my disciples." Missionaries; native assistants; 4 stations; 12 churches; 15 membership; 31 baptisms; 9 contributions, \$15.

STUDY TOPICS.—Unique position of Japan among heathen nations. Uprising of Buddhism and other religions in view of Christian missions. Danger of exaggerated views of missionary success. Language and religious pre-conceptions barriers to mission effort. A Baptist opportunity.

A WELCOME LETTER.

EDITOR RECORD.—Your most excellent associate, Bishop Foster, of Senatobia, my old classmate at the Southern Baptist Seminary, has so kindly invited me to furnish some news for your most welcome paper, that I have decided to accept, and now upon the reception of this you may consign it to either the waste-basket or the printer, as you think best.

1. My first year's work in Greenville, Mississippi, ends to-day. It has been one of the most pleasant of my life. The church here is small, numerically, but as noble a band of brethren and sisters as I ever labored with. We have only about 80 members, and 23 of them have been added during the past year. All our debts are paid to date, except about \$150 on our parsonage. The church is always ready to help in all the work of the denomination, and we only wish we could do more.

2. In the next place, I desire to thank the brethren of the State for the warm welcome they have given me, especially the attention I have received from the good brethren at Blue Mountain. And may I say here that I have visited

Blue Mountain twice during this session, and have my oldest daughter there, and I know of no school in all the land that I would more heartily recommend to a parent looking for a school for his daughter. My daughter is pleased, my wife is satisfied, and I am full of light. They have no nonsense, but a thorough course of study, and with patience and perseverance they will get that child placed with them does their best. Besides, the development of a Christian character is almost certain. I am sure, if my daughter could read the letters sent home by my daughter, and see the marked growth of Christian character as shown by these letters, she would be satisfied of the truth of what I say. In fact, a girl cannot go to Blue Mountain and not study and improve. As I saw it with my own eyes and have the experience of my daughter now there, I say this confidently. I desire to say here that I write these words of my own accord. There is an old class-mate at Greenville, and I have a warm feeling for all preachers and students of our Seminary, but somehow I have a warmer feeling for those who were with me from 1873 to 1878, in the old hotel in Greenville, S. C., under the name of "The Blue Mountain."

Williams, Toy, Boyce, White and Broadus, grand and good men. Ah, how I recall so many of these names. Some of them have gone hence. I say it truly, too, this State sent the finest men I ever knew to that school in those days. There was Haddock, of Grenada, what a magnificent man he was. John Hager, Geo. Eager, A. V. Row, E. E. King, T. N. Rhynes, Z. T. Leavelle, M. L. Hall and W. E. Berry. These I remember so well, and for all those old students that were there during my course I have a peculiar feeling; I love them. It seems to me someone ought to write a history of each session. I am sure I could suggest a good man for each of those years at that dear old school.

3. But I am getting away from the subject. We have a fine country down here. This Delta surpasses in fertility, anything I ever saw; and I have traveled too. Greenville is in the center. By the way, I give notice now, we are going to invite the State Convention to meet with us in 1895, and then you may see this fine country. The Delta Creek Association covers, I believe, the greater part of it, and we have some good men here. This country demands good men. You can scarcely go to any place to preach on Sunday, that you do not find from half a dozen to two dozen men and women, graduates of our colleges, and even of Yale and Harvard, or University of Virginia. How are you going to reach such men and women? You need educated preachers and teachers? And I tell you, we have some good men here. Brother Nelson, of Carrollton, an old school horse of the Delta; then Chilton at Cleveland, Richardson at Indianola, Hughes at Greenwood, Hutchinson at Vicksburg, Lewis at Rolling Fork and Hollandale, all strong men. Now, I believe there is great prosperity before us. Then we have as many consecrated laymen all over this Delta, whose names I cannot call. May God richly bless us with an outpouring of His Spirit.

4. May I now say I have received a copy of "Mississippi Baptist Preachers." Brother Foster's book. It is a good book; you cannot afford to miss it. Write him at Senatobia and secure, at once, a copy; you will never regret it.

5. In a few days we leave for our meetings in Washington. One of the pleasures to me of the summer that is before me, is my contemplated visit to Clinton to the commencement of Mississippi College, a school that sent so many noble men to the Seminary. I have always desired to visit it. If I were not burdened with a sermon I promised to preach at that time, I am sure I would be much happier.

6. Allow me now, at the close of this rambling epistle, to correct a great mistake that has been, and is being made, concerning myself. I do not know how it occurred. I know some have been misled. I am not a "D. D." I explain this for two reasons, viz: I fear, if I explained, some college, thinking I am already dubbed, will fail to attend to this important matter; and secondly, I do not desire to sail under a false title, especially when I do feel it to be undeserved.

And thanking again the good brethren of this State for all the kindnesses shown to me, and promising to do my best under God; I am,

Yours in the gospel,
M. E. BROADBENT,
Greenville, Miss., May 1, 1895.

ON THE LOVE OF GOD.

We think of the past to infinity, we think of the present to infinity, we think into the future to the fullest extent of our imagination; and in them all we know of nothing, we think of nothing, we can suppose nothing greater in the meaning to us than the love of God, as manifested in the saving of a lost world, of lost human beings—a world in which not one mind could be found capable of enjoying anything of a godly nature. All was lost; all was utter darkness in a spiritual sense. The human race, though once the participants of all that the garden of

Eden could afford, was marching under the King of Darkness, in our great host to a state in which there was nothing good. This was a state in which man had no possible means of putting himself in such a way of living that would make him help to a place of enjoyment after death. He had no hope, he had no means of hope, had nothing to base his hope upon.

God, in His wisdom, saw the true state of man, and in His love for his creature devised the plan of salvation, which exhibits the purest love, the strongest love, the most self-sacrificing love, that the mind has ever felt, can feel, or may ever feel. It is the most wonderful, because it is the most powerful, the most lasting; because it is the expression of the most powerful energy of energies. In our thinking we think the question how could God love fallen man, and why did he love him? In answering them we think again that he can do anything, and he chose to love him and that made it right that he should. He made him after his own image and loved him—man was and is a part of God, but the relation and the connection is too mysterious for the human part of the God mind to penetrate.

In fact it is one of the things that God has reserved to himself. That, like many other things that we can't understand, is not intended for us to know.

He made man for a purpose. Everything that He has made is good; then man is good in the sense of having been made for a purpose; and that purpose is for God's own glory. Could he glorify Him in a lost state? We can't say, but rather think he did; because he made all things for his own glory. He made all states of things to be as they have been, and will be. How much God was gratified by man in his fallen state we can't tell, but he surely did not glorify Him as much as in the saved state, or else He would not have redeemed him. Whether he glorified him as much or more in the saved state than in the unsaved, are questions that do not concern us as much as our acceptance of the way of salvation that He has made for every man in the sacrifice of His only Son. The sending of His Son to die for fallen man is the greatest example of that love that knows no bounds; that love that is eternal in duration, infinite in duration and power.

It is so great that when a man has honored and glorified God in his life to the fullest extent of his powers, it is not worthy to be considered a remuneration for his great love. We realize more fully its greatness when we think: How wicked, how wretched, how sinful we are! In the heart of the natural mind: How wretchedly lost and deep we feel it. Yet the love of God could find. So gently, so purely, so deeply we are loved. With the heart of an all-wise God. So wonderfully, yet surely, so kindly we feel it. In the power of his saving rod! Now kindly and sweetly he is lifting us up. From the den of the loathsome sin, Now gladly, now surely, now purely we feel it. That His love is dwelling within. C. E. FITZGERALD.

Total abstinence and prohibition, as principles, have been weighed in the balances, and tried in the fires of science and statesmanship, and have stood the test. They have come into the arena of logical debate, and no voice has been able to overthrow them. The only argument is that of appetite and selfishness, and the nation's choice for bloom or blight lies between these and the truth.—Exchange.

KANSAS CITY, MEMPHIS & BIRMINGHAM R. R.

KANSAS CITY, ST. SCOTT & MEMPHIS R. R.

No. 1 Florida Fast Mail leave Memphis 5:30 a. m.; arrive Tupelo 3:29 p. m.; arrive Birmingham 2:50 p. m.

Close connection is made at Tupelo for all points south on the Mobile & Ohio R. R. This train carries Pullman Buffet Sleeping Car Jacksonville, Fla., to Atlanta.

Train No. 2 Florida Fast Mail; leave Birmingham at 12:20 p. m.; arrive Memphis at 10:00 p. m.

This train carries Pullman Buffet Sleeping Car Jacksonville, Fla., to Kansas City. Close connection is made in the union depot at Kansas City with trains of all lines to the West.

Train No. 3, New York Limited, leave Memphis 9:15 p. m.; arrive Atlanta 11:40 a. m.; arrive Washington 6:43 a. m.; arrive Philadelphia 10:30 a. m.; arrive New York 12:55 noon. This train carries Pullman Sleeping Car from Memphis to New York and connects in the union depot at Atlanta with the Fast Vestibule Limited Train of the Southern Railway.

Train No. 4, Kansas City Mail & Express, leave Birmingham at 10:25 p. m.; arrive Memphis 7:25 a. m.; leave Memphis 11:00 a. m.; arrive Kansas City 7:05 a. m. This train carries through sleeper to Kansas City. Connection is made in the union depot at Kansas City with all lines running west to points in Nebraska, Colorado, Utah, Washington, Arizona and California.

All letters addressed to the undersigned will receive prompt attention.

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A MATTER OF INTEREST.

DEAR BRO. HACKETT:—I want, in the interest of your readers as well as in my own interest, to say some things about my remedy for cholera.

1. If there is anything to which the impoverished condition of our Southern people is due more than another, it is the fact that they have failed to produce their meat at home. This failure is due largely to the ravages and discouragements produced by this disease.

2. I have a remedy for this disease, and there are two things I wish to do with it. (1) I want to place it in the reach of every man who is not too lazy and improvident, to try to raise his own meat.

(2) I want to realize a small profit on the sale of it. I feel in duty bound, to place it before the public at such price as will enable every man who is able to own a hog, to keep it on hand and save his hogs and his pocket.

3. The remedy can be had, neatly prepared in liquid form, in bottles containing sixty doses each, at 50 cents a bottle—handsomely done up in cartons.

4. I could furnish certificates enough to fill an almanac, and then if I had the time and inclination, I could place them under the nose of everybody in the country. This I shall not do. I can get along as well without the small profit I realize on the sale of this remedy, as the doubter can get along without my statements.

5. I furnish two statements which are as reliable as the authority of the State of Mississippi affords.

Dr. J. J. Stevens, of this place, lost four hogs from cholera in a few hours, and had others down. Here is what he says after trying the remedy:

"I regard Hall's Remedy for Hog Cholera, as not only being a preventive, but, after testing it, can conscientiously say, it is a positive cure." This gentleman tells me that he would not, under ordinary circumstances, give a certificate for anything.

Mr. Crittenden found his hogs dying with cholera. He bought one bottle of the remedy, and tried it first on a hog which he believed was past relief, and says, "would not have thought of the medicine, if the hog had died, for I did not believe anything would do him any good. The hog began to improve at once, and is now well. Not another has been attacked, and I feel no doubt about cholera as long as this remedy is in reach."

I will cheerfully answer all inquiries from parties who desire to know more about it, and will forward by express—promptly—the remedy to any one who wishes it. Respectfully,

L. E. HALL, 4-4-4, Hattiesburg, Miss.

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